

THE NUR AFSEAN

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No. 27

EDITORIAL NOTES.

There is something exceedingly surprising in the methods of "reply" adopted by our contemporary, the *Arya Messenger*. In the issue of June 12th we find a "reply" to a Hindu writing in the *Indian Social Reformer* against the popular theory of Karma. The Hindu makes a very clear statement of the evil effects of this baseless theory upon Hindu Society. He says, according to the *Messenger*, that Karma

"1. Makes men shirk their duty; 2. It lowers the tendency of human action and generates laziness and indifference; 3. It does not prompt a rich man to help his indigent brethren and other sufferers in their misery such as beggars, widows, and others, and offers him a favorable chance to withdraw his help from the poor and to contract his energy from partaking vigorously in the work of reform."

Instead of meeting fairly and squarely the statements of fact alleged by the Hindu, our editor proceeds to present from the *Shastras* a three-fold doctrine of Karma as follows:

"According to the *Shastras* there are three sorts of *Karmas*: (i) *Prarabdha*, (ii) *Kriyaman*, (iii) and *Sanchit Karmas*."

"The *Prarabdha* includes all what is understood by the words *Destiny*, *Pre-destination* and *Pre-determination*. It means the creation of certain environments under which a man must be born according to the fruits of his past *Karmas*. *Kriyaman Karmas* are such as leave a man quite free to act in the life he is leading and by pursuing a right course he can make himself the master of his own destiny. *Sanchit Karmas* means the storage of good or bad deeds in the present life according to which the future destiny of man is determined and shaped."

Applying the above canons of truth to the objections of "A Hindu" we find that they cannot stand on their own legs."

Three sorts of *Karmas*! Indeed. Judging from the statement of the *Messenger*, they seem to be mutually contradictory and exclusive one of another. The writer gives no authority for his statement of this threefold theory of Karma. But of the first sort of Karma (*Prarabdha*) we are told it includes "all that is understood by the words *Destiny*,

predestination and predetermination." Moreover we are told "It means the creation of certain environments under which a man must be born according to the fruits of his past *Karmas*."

Who creates these environments? Presumably God. Who is responsible for the "past *Karmas*." Presumably also God, since He it is who has not only "predetermined" the *Karmas* but also the suitable environments under which a man must be born according to the fruits of his past *Karmas*.

If it be said that man creates his own *Karmas* in the first instance, and so is the "architect of his own fortune," then where does the "forordination" and "predetermination" come in? We must therefore believe one of two things—either (1) that from all eternity man is the victim of a cruel law of a Karma of which God is the author; or that the creature is the author of its own Karma, in which case there is no room for the "*Prarabdha Karmas*." In other words the *Kriyaman Karmas* have absolute sway, accordingly the *Arya* writer says:

"This theory if rightly understood, gives noblest idea of duty and makes the believer feel that if he fails to perform his allotted task, he will besides being looked down upon in this world, prepares for himself a bad future destiny and rather than becoming lazy or indifferent he remains always prompt and on the alert, because the sense of reward in the future birth goads him on to activity. Thus *Kriyaman Karmas* cover the reply to the first two objections of the writer."

Unfortunately for this argument, it ignores the influence of *Prarabdha Karma* altogether. With that in sight it is impossible for the poor helpless victim of a relentless Karma not to say, Why struggle against fate? "If it is to be it will be"

We have heard of the old adage, "Misery loves company" but we never saw it applied as a motive to energy. The writer says:

"As to the third, we say that while the sufferings of the beggars, widows and others prepare them to remain contented with their present state when they think of their *Prarabdha* and past *Karmas*, they derive great consolation from the idea that there are thousands of their brethren more afflicted and more miserable than themselves, and the rich and wealthy men are roused to pity and to help their lower brethren by the idea of creating *Sanchit Karmas* for themselves, because, if they fail to do this, they will

suffer the same misery as others are suffering before their own eyes. Non-availing of the present chances of doing good to others, would involve the rich men in the crime of omission. We now hope that the writer "A Hindu" will try to grasp the noble and grand theory of Karma and to understand once for all that not understanding its proper scope does not necessarily imply any inherent defect in the theory itself. We are prepared to reply to his further objections also if he has any on the subject."

We fear this "Hindu" like ourselves will be unable to see the force of this "reply." To put it in other words he will fail to understand why any man should accept the unproven theory of the Arya editor when he fails to be convicted by the unfounded dictum of the Shastras. No, the facts in Indian social, material and religious and national life all combine to attest the truth of the statement of "A Hindu," that Karma makes men shirk duty, that it paralyzes human enterprise and that it saps the springs of true charity:

And yet this philosophy falsely so called, as taught in the Hindu Shastras, is arrayed against the practical and common sense teaching of the Bible. God is Sovereign and yet man is free and while he suffers on account of sin is yet the object of divine love. He has not been left to the terrible fate which sin merits but through the Love of God in Christ is offered salvation from sin and eternal life on the condition of repentance and faith in Christ. Henceforth the believer in this God of Love is not impelled to the performance of charitable acts by selfish consideration of personal interest but is constrained by the love of Christ to show his gratitude by genuine acts of mercy toward all men.

Current Thought and Incident.

EXCAVATING A BIBLE CITY.

For many weeks past Biblical students and scholars generally have been anxiously awaiting the publication of Dr. Hilprecht's "Explorations in Bible Lands during the Nineteenth Century," but the issuance of the volume has been delayed that it might be sent forth in as perfect a form as possible. Now it appears as a complete history of the discoveries made at Nipper up to this time and, altering as it does, our previous conceptions of ancient Babylonian history, it also enables us to gauge the height to which the civilization had attained at a period antedating that of Abraham. In this consists its chief value to those who are not archaeologists. It is to those pages which describe specifically the finding of the great temple library with thousands of inscribed tablets, that the Bible student will be most readily attracted. As Prof. Hilprecht says: "Mutilated and damaged as these tablets are, when fully deciphered and interpreted, they will afford us the first accurate estimate of the remarkable height of Babylonian civilization, and of the religious conception and scientific accomplishments of a great nation at a period prior to the time when Abraham left his ancestral home in Ur of the Chaldees. They will impart to us knowledge of a fixed, early period which the better preserved copies of the royal library at Ninevah did not convey,

and which probably for a long time to come we should have been unable to obtain, had the temple library of Nippur not been destroyed by the Elamite hordes. For those fragile 'clay books,' as often as injured or broken in the library and school-rooms of Nippur, would have been re-copied by the scribes in the developed form of the script of a later period, and in the case of Sumerian texts frequently translated into the Semitic dialect of the country, which would have made it difficult and often impossible for us to determine with any degree of certainty whether the contents of these copies were already known in the third millennium, or to what period of Babylonian history they actually belonged."

Because of the great value of these tablets, it can be readily understood that, from a scientific standpoint, this expedition sent out from America takes rank with the best sent out from European countries, while it surpasses them in results. And of all American cities, Philadelphia is the one to which the entire credit of the whole work belongs, as it has been stated with authority that "no city in the United States has shown an interest in archaeology at all compared with that displayed in Philadelphia within the last fifteen years."

The account of the various expeditions reads almost like a romance. The discovery and excavation of Ninevah and their immediate bearing upon Old Testament history, appeal forcibly to the religious sentiment and general intelligence of Americans. Then follows the inception and sending out of an American Expedition which traveled and investigated for eight weeks, though the members at times suffered severely from lack of proper food and from exposure to untoward climatic conditions.

Through Dr. John P. Peters, Professor of Hebrew at the University of Pennsylvania, funds were secured for another expedition, which set forth in 1888, under the auspices of the University and under the direction of Dr. Peters. Its work was centered in the exploration of one of the earliest Babylonian cities, the Scriptural Calneh, now called Nipper or Nuffar. This expedition suffered grievous things at the hands of lying, thieving Arabs, as did also the second, while the third campaign resulted in the death from fever of a brilliant young Boston architect, whose work was most valuable. The fourth expedition was that conducted by Prof. Hilprecht, and the one in which the sensational discoveries were made.

Each campaign had its own problem and history, its special difficulties and disappointments, and also its characteristic and conspicuous results. The work of the first expedition (1888-89), was on the whole tentative. It included an accurate survey of the whole ruins, the beginning of systematic excavations at the temple of Bel, the discovery of a Parthian palace, and the unearthing of more than two thousand cuneiform inscriptions. The second (1889-90) explored the upper strata of the temple, and produced evidence that considerable number of very ancient monuments still existed in the lower parts of the sacred enclosure. It resumed the excavation of the Parthian palace, discovered important Cassite archives, and acquired about eight thousand tablets of the second and third pre-Christian millenniums. The third (1893-96) also directed its chief attention to the temple mound, but at the same time made a successful search for inscribed monuments in other sections of the ruins, gathering no less than twenty-one thousand cuneiform inscriptions largely fragmentary. It removed the later additions to the stage-tower; revealed the existence of several platforms and other important architectural remains in the centre of the large mound, thereby determining the age of its different strata with great accuracy; it excavated three sections of

the temple court down to the water level, and discovered the first well preserved brick arch of pre-Sargonic times (about 400 B. C.) The fourth and most successful expedition (1898 1900) explored the Parthian palace completely, and examined more than one thousand burials in various parts of the ruins. It proved that the upper strata of the temple complex did not belong to the Babylonian period proper, but represented a huge Parthian fortress lying on the top of it. It definitely located the famous temple library of Nippur, from which thousands of tablets had been previously obtained, and in addition to many other inscribed objects, it excavated about twenty-three thousand tablets and fragments, mostly of a literary character. Above all it endeavored to determine the extent of the pre-Sargonic settlement, discovered a very large ancient wall below the level of the desert in the south-western half of the ruins, exposed nearly the whole eastern city wall, ascertaining the different periods of its construction and uncovering the earliest remains of its principal gate deeply hidden in the soil of the desert. It traced the ancient south-east wall of the inner temple enclosure, found its original chief entrance in a tolerably good state of preservation, ascertained the precise character of Bel's famous sanctuary, and demonstrated by indisputable facts that the ziggurat, the characteristic part of every prominent Babylonian temple, does not go back to Ur-Gur of Ur, about 2700 B. C. but was a creation of the earliest Sumerian population.

The history of these campaign is taken up in order and given in detail. The volume also contains chapters by Prof. Hummel of Munich, Dr. Banzinger of Berlin, Prof. Steindorff of Leipzig and Prof. Jensen of Marburg. It also contains four maps and is copiously supplied with illustrations and footnotes. The volume, while a distinct addition to any library, is a necessity to that of the Bible student. (A. J. Holman & Co., Philadelphia \$3.)

How persons suffering from Tuberculosis can avoid giving the disease to others.

TRACT NO. 2

Tuberculosis, popularly known under the names of *consumption, decline, scrofula, marasmus, wasting disease, inanition, lupus and white swelling*, is a contagious disease, which means that every new case is contracted from some other case. The disease occurs in man and in animals, and can be conveyed from the one to the other. Animals, when they suffer from the disease, become a source of danger to human beings, because of domestic relations and because they supply food in the form of milk, or are used as food in the form of meat. They have no control over the disease but are a passive means of spreading it.

Man, as a rational being, has entire control over the spread of the disease, when he himself is the victim. He can do this, too, without depriving himself of any of the comfort of life or of the companionship of his relatives and friends.

His power to control the spread of the disease is absolute, and it is so because the contagium, by which is meant the infecting particles, is confined entirely to the matter given off by a tubercular sore, wherever that sore may be located. The infecting agent of tuberculosis is a little microscopic disease germ, called the *bacillus tuberculosis*. Tuberculosis cannot exist without this germ—cannot be produced without it—and, when it exists, this germ is invariably given off, when the disease has progressed far

enough, in the form of broken-down tissue, technically called *pus*. In consumption this broken-down tissue is sputum up, and is called *sputum*; in other forms of tuberculosis it is usually called *pus*.

The great and all-important rule which must be observed by a person suffering from tuberculosis in order to prevent the spread of the disease, is to *take away from all broken down tissue its infecting power before permitting it to pass from under control*. Every person suffering from tuberculosis has it in his power to do this.

When a consumptive begins to spit, he should, when possible, spit into a cup in which has been placed a germicide (a drug having the power to kill the germ). This cup should be made of material that does not corrode, and should be of a shape that readily permits of thorough cleaning. Paper-cups, which may be used, are to be had at drug stores, and they commend themselves for the reason that they are very cheap, and can be burned after using. A large china coffee-cup, with a handle, answers all purposes very well. As germicides, one may use: *carbolic acid* (a liquid solution should be used, and eighty drops added to half a cup of water and this placed in the cup); *corrosive sublimate* (owing to the fact that corrosive sublimate coagulates albumen, it is well to use only *tartaric acid sublimate*, or *citric acid sublimate* tablets, which can be procured at drug stores—half of one tablet added to one-half pint of water will give the proper strength); or ordinary *lye*, out of which soap is made. If no germicide can be obtained at least water should be put in the cup. The cup should be thoroughly scalded with boiling water at least twice a day.

Handkerchiefs should not be used when it is possible to use a spit-cup. When, however, the sick person is out-of-doors, or is where he cannot use a spit-cup, he should provide himself with handkerchiefs made of material which is cheap enough to permit of being burned and which does not readily absorb moisture. Paper is the best material for such purpose. It can be obtained at drug stores in a cheap and suitable form, known as "Japanese handkerchiefs."

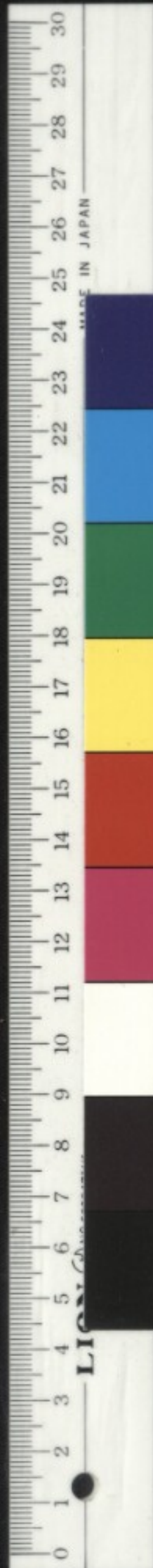
Great care should be taken by a consumptive that his hands, face and clothing, and when he is in bed-clothes, do not become smeared with the sputa. If any of these accidents happen—and they do happen very readily—the parts which have thus become infected should be cleansed at once with soap and water.

Kissing, especially on the mouth, should, under no circumstances, be practised by a consumptive. Shaking hands had also better be dispensed with. For the deprivation of these social customs, he will have the reward of knowing that he protects those near and dear to him.

A consumptive should not hold a situation in which he is compelled to handle the food or wearing apparel of others, or which brings him in very close relations with others. When the exigencies of life, however, necessitate his holding such positions, he should exercise every possible care to prevent any of his sputa from getting upon the articles which he handles, or upon the persons upon whom he waits. He should avoid coughing upon or in the direction of food, the dining service or kitchen utensils.

At the family table the consumptive should have his own eating and drinking utensils. These should be washed separately and should be used by no one else.

The bed-clothes and linen of a consumptive, or a person suffering from any other form of tuberculosis, should be thoroughly boiled before washing.



The living room and bed-room of a consumptive, or person suffering from any form of tuberculosis, should be kept very clean, and should be frequently aired. As much sunlight as possible should be admitted.

Persons suffering from other forms of tuberculosis than consumption should observe the same general rules as consumptives, and should carefully destroy the infecting power of all matter given off from the tuberculous sore in the manner laid down for the disinfection of the sputa of consumptives.

The careful observance of the rules laid down in this tract will make the person suffering from tuberculosis entirely harmless to their relatives and friends. It should be borne in mind that the breath of the consumptive is entirely devoid of danger. The disease-germ cannot be conveyed by the breath, but must be carried by the matter given off in the form of broken-down tissue.

Although it has already been said, it may be well to repeat for the purpose of emphasis that a consumptive should never, under any circumstances, spit into a place where he cannot disinfect or destroy his sputa; and that, therefore, he should never spit into the street, into public places, or into cars.

The Madras Colliery Disaster.

THE PARTICULARS.

MADRAS June 13.

The special correspondent of the *Madras Mail* telegraphs as follows with regard to the catastrophe to the Deccan Mining Company's coalfield on Wednesday last at Yellandu: "The first indication of things having gone wrong was the sinking of the line a quarter of a mile from the railway station. The little train was compelled to run at almost snail's speed, as the rails for a short distance dipped three inches and the masonry bridge near the station was damaged by recurring convulsions of the ground attributed to subterranean disturbances. In different directions the surface of the earth had split open and there was one fissure which extended for a quarter of a mile. The walls of very many buildings scattered within the mining area were cracked and the roofs badly damaged. The railway station buildings exhibited a series of cracks. While going round, a tremendous boom was heard in the distance, and yet a louder one five minutes later, and the earth below and around us quaked. These loud reports continued at intervals during the day and resembled heavy cannonade. They indicated serious agitation below the surface of the earth. The miners explained that the frequent booming indicated collapses within the mines, which have already stopped working."

The collapse occurred in the lower working of two of the pits, and the third pit has a very slight subsidence near the colliery. Underground work throughout the mine has been temporarily discontinued, but it is expected that work will be resumed next week.

Later.

THE WORK OF RESCUE.

It was really the first signal of the disaster in incline No. 1, on Wednesday last, when a terrible report was heard all over Yellandu. The houses shook to their foundations, and the earth trembled and cracked. The officials on arrival at the scene saw dense clouds of blinding coal-dust issuing from the pit's mouth, and at once realized that an awful catastrophe had occurred. A party of 384 men, women and children were entombed 1,800 feet

away from the pit's mouth. They were at work below since 6 a. m., and should have returned at 2 p. m. Mr. Frank Howes, the Colliery Manager, with Mr. Wilkinson, who is in charge of the ill-fated mine and who had come out of it only two minutes before the collapse occurred, and Mr. Robin, followed by a host of men, rushed down the incline at the risk of their lives to rescue the entombed miners. They made every effort to reach the shrieking and frantic sufferers, but could not, the passage being choked by great blocks of coal which fell from the roof and pillars. Two hours later, according to Mr. Howes, over 200 of the entombed broke through the barrier and managed to crawl out of the intense darkness. Relief parties were then formed, and 12 more rescued in the afternoon. It was impossible to continue the rescue work at night, but the following morning 12 were drawn out, and in the afternoon 8 women and 2 men. The latter were in a hideous cave for 36 hours, and were found leaning on each other in impenetrable darkness patiently waiting for the end. Yesterday morning a final search party went down the incline and discovered 3 men lying dead on a heap of debris.

THE LOSS OF LIFE.

It is estimated by the colliery manager that 10 have been killed and 9 seriously injured, while 3 men are missing. Mr. Howes also attributes the disaster to a volcanic eruption which occurred some time ago towards the north, and it is certain that the effect of the eruption is still being experienced at the colliery. *C. & M. Gazette.*

NOTED GIFTS.

"Twenty-three persons in the United States contributed by will or gift, in 1902, \$57,096,000 to educational, charitable and religious institutions. Among the larger gifts were \$1,000,000 to Harvard College, by John D. Rockefeller; \$1,900,000 to charity, by John McKee of Philadelphia; \$1,000,000 to Webb Academy, by W. H. Webb; \$1,000,000 to the southern educational movement, by John D. Rockefeller; \$4,000,000 to charity, by John M. Burke of New York

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city; \$15,000,000 to charity, by W. S. Stratton of Colorado Springs; \$1,000,000 to Tulane University, by A.C. Hutchinson of New Orleans; \$1,226,000 to University of Chicago, by John D. Rockefeller; \$20,470,000 to libraries and colleges, by Andrew Carnegie.

"The gifts of other persons in 1902 amounted to \$20,001,067, making a total of \$77,397,067 for the year. This does not include the \$20,000,000 of the Methodist Jubilee Fund, nor any gifts or bequests of less than \$10,000. The total is smaller by \$46,000,000 than the amount given in 1901, but larger by \$15,000,000 than the gifts of 1900.

"In 1901, Mr. Carnegie alone gave \$12,888,732 to libraries, whereas he gave only \$2,598,500 in 1902. In all Mr. Carnegie has given \$19,630,050 for the erection of 258 libraries.

"Of the \$77,397,067 given in 1902, educational institutions received \$28,150,803, charities \$36,519,814, churches \$1,869,700, museums and art galleries \$2,888,000, and libraries \$1,970,800.

"Two score plain American citizens, coming, most of them, from the ordinary walks of life, gave more for the relief and advancement of men than all the princely givers of Europe."—*Ex*

In that great day no honor done to Christ on earth shall be found to have been forgotten. Not a single kind word or deed, not a cup of cold water, or a box of ointment shall be omitted from the record. Do we know what it is to work for Christ? If we do, let us take courage and work on. What greater encouragement can we desire than we see here? We may be laughed at and ridiculed by the world. Our motives may be misunderstood. Our conduct may be misrepresented. Our sacrifices for Christ's sake may be called "waste"—waste of time, waste of money, waste of strength. Let none of these things move us. The eye of him who sat in Simon's house in Bethany is upon us. He notes all we do, and is well pleased. Let us be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord"—Bishop Ryle.

Christianity has only one purpose—holiness. Christianity ends in conduct. Christianity begins in motive, but it ends in character, in manhood. We are to be perfect men in Christ Jesus; we are to be as he was on the earth; we are to breathe his spirit, repeat his deeds, follow his footsteps, and represent him to mankind, so that we cannot be Christ himself, but we can be Christ-ones, Christians, and we ought to be able to say, There you see as much of Christ as it is possible to see here and now.—Dr. Joseph Parker.

If we had prayed more, we need not have worked so hard. We have too little praying face to face with God every day. Looking back at the end, I suspect there will be great grief for our sins of commission—

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omission to get from God what we might have got by praying.—Andrew A. Bonar.

The brain certainly is great starver, where it abounds, and the thinking people of the world (the philosophers and virtuosos especially) must be contented. I find, with a moderate share bodily advantages, for the sake of what they call parts and capacity in another sense.—Shaftesbury.

RIGHT SHALL RULE.

EDGARTON.

Short is the triumph of evil,
Long is the reign of right.
Then men who win by the aid of sin,
The nation that rules by might.
The party that lives by corruption,
The trickster, the knave, the thief,
May thrive for a time on the fruits of crime,
But their seeming success is brief.

Sneer, if you will, at honor;
Make virtue a theme for jest;
Reflect on the man who strives as he can
To seek and to do the best;
Make goodness a butt for slander.
And offer excuse for vice;
Proclaim the old lie, the corruptionist's cry,
That every man has his price.

Yet know that the truth shall triumph,
That evil shall find its doom;
That the cause of right, though subdued by
might,
Shall break from the strongest tomb;
That wrong, though it seems to triumph,
Lasts only for a day,
While the cause of truth has eternal youth,
And shall rule o'er the world for aye.

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4 ANNAS PER 1000.**FOREIGN TELEGRAMS.****TROOPS FROM ADEN.**

London, June 18.

Communications between Berbera and Bihotle being threatened, three companies of the Hampshire Regiment and 300 native troops at Aden have been ordered to Somaliland.

PUBLIC FEELING.

The situation in Somaliland is causing some uneasiness. Difficulties of transport are believed to be increasing, while the Mullah appears stronger. It is feared that the prolonged strain will affect hitherto friendly tribes. The people round Berbera are constantly in fear of attack, and hence the re-inforcements that have been ordered from Aden.

STATEMENT IN PARLIAMENT.

Mr. Brodrick, in the House of Commons, said that he had not heard from General Manning for two or three weeks, but presumed that he and Colonel Cobbe had united forces.

RUSSIA AND THE ASSASSINS

London, June 18.

An official communique has been published at St. Petersburg recognising Peter Karageogevitch, but declaring it incumbent on him to punish the assassins of the late King and Queen.

The extreme outspokenness of the *Official Messenger* at St. Petersburg is calculated to cause consternation at Belgrade, where the regicides are the heroes of the hour.

EFFECT OF THE ASSOUAN DAM.

Owing to the opening of the Assouan Dam the summer water-supplying of the Nile has been doubled.

HOME CRICKETERS.

Jessop, being against Sussex scored 286 runs in less than three hours.

Shrewsbury is reported to have died a wealthy man, and to have left a donation of £ 1,000 to a hospital.

London, June 19.

Lord Lansdowne in the House of Lords said that the British representative will remain at Belgrade to protect British interests, and has been instructed to do nothing which might be construed into recognition of the provisional Government. He will be ordered to leave Belgrade when the new reign is inaugurated.

France, Germany and Italy have taken up a similar attitude.

COURT MOURNING IN RUSSIA.

The Russian Court has gone into mourning for twenty-four days for the murdered Serbian sovereigns.

CHAMBERS OF COMMERCE AGAINST EXCLUSION.

London, June 19.

A resolution of the Associated Chambers of Commerce in Australia condemns the clause in the Postal Act limiting the carriage of mail to ships only employing whites, because it imperils a satisfactory service and violates British obligations to British subjects.

IMPORTANT DISCOVERIES.

London, June 19.

During a debate on the Precious Stones Ordinance in the Transvaal Council, Sir Richard Solomon, Attorney-General, declared that diamond mines have been discovered in the Transvaal larger and richer than any yet found in South Africa. Sir Richard is an old Kimberley man and a diamond expert.

COMPULSORY CONTRIBUTION.

London, June 19.

The Sultan has approved the project of forcing all Muhammadans to contribute to the Hedjaz Railway Fund. The minimum contribution will be five paistres.

GENERAL MANNING'S MOVEMENTS.

London, June 20.

In reply to enquiries made, Colonel Swann, commanding at Bohotle, telegraphs that between the 13th May and 11th June, 973 of General Manning's force reached Bohotle. There has been no news of General Manning since the 13th instant, but deserters state that there has been no attack by the Mullah sixty miles north east of Damot, and that his (General Manning's) live-stock passed within 37 miles of Bohotle under cover of mounted troops, with the remainder of his troops within supporting distance.

Colonel Swann adds that one battalion of infantry could be usefully employed.

NEWS FROM GENERAL MANNING.

Despatches from General Manning, dated the 15th instant, have reached Damot, where all were well, though closely watched by the enemy. Colonel Cobbe and General Manning are due at Damot on the 21st instant.

FRENCH FIGHTING.

London, June 21.

News from Tangier states that fresh fighting is reported at Anieduinia between the rebels and the Sultan's forces commanded by the minister for war. The latter is believed to have been defeated with a loss of six thousand men.

London, June 20.

The *Times*' Pekin correspondent says that the Chinese representatives on the Tibet Boundary Commission have been nominated, but that the Amban of Lhasa has no influence either with China or Tibet. The *Times*' correspondent urges India not to waste time in negotiating with the Chinese, but to send a mission to Lhasa and treat direct with the Tibetans.

OPINION AT HOME.

London, June 22.

The appointment of Sir C. Egerton to command in Somaliland is universally approved, and indicates much more elaborate operations in that quarter.

EXPECTED ENGAGEMENT.

General Manning and Colonel Cobbe, with 1,200 men are making their way to Bohotle, and are now approaching Damot, whose garrison is unable to move owing to the proximity and strength of the Mullah. An engagement is expected.

London, June 22.

Britain, Germany, Italy and Holland have threatened to denounce the commercial treaties with Greece if the current monopoly agreement with a British syndicate is confirmed.

RUMOURED RESIGNATION.

Allahabad, June 23.

London 22nd June.—It is rumoured the Sir Antony MacDonnell is dissatisfied with the Government's treatment of the Irish Land Bill, and that his resignation is possible.—*Pioneer Special*.

A DEFECTION.

London, June 23.

The Cunard Company have withdrawn from the pooling agreement in the Morgan Shipping Trust, as their demands were ignored.

GENERAL DISAPPOINTMENT.

The supply of ships exceeds the demand. Acute disappointment is generally felt in England and America at the Trust's operations, and shares have fallen enormously.

THE NEW KING OF SERBIA.

London, June 23.

Peter Karageorgevitch left Geneva for Belgrade last evening.

WITHDRAWAL OF MINISTERS.

The British, French, Dutch, American and Turkish Ministers have left Belgrade. The Russian and Austrian Ministers alone attend the ceremonies of the King's arrival.

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